

The facts of history seem to countenance this hypothesis.

For the feast of All Saints was instituted In France and Germany by order of the Emperor Lewis the Pious In 835 A.D., that is, about a hundred and sixty years before the introduction of the feast of All Souls. The Innovation

was made by the advice of the pope, Gregory IV., whose motive may well have been that of suppressing an old pagan custom which was still notoriously practised In France and Germany. The Idea, however, was not a novel one, for the testimony of Bede proves that In Britain, another Celtic country ³ the feast of All Saints on the first of November was already celebrated in the eighth century.¹ We may conjecture that this attempt to divert the devotion of the faithful from the souls of the dead to the saints proved a failure, and that finally the Church reluctantly decided to sanction the popular superstition by frankly admitting a feast of All Souls into the calendar. But it could not assign the new, or rather the old, festival to the old day, the first of November, since that was already occupied by the feast of All Saints. Accordingly it placed the mass for the dead on the next clay, the second of November. On this theory the feasts of All Saints and of All Souls mark two successive efforts of the Catholic Church to eradicate an old heathen festival of the dead. Both efforts failed. " In all Catholic countries the day **of** All Souls has preserved the serious character of a festival of the dead which no worldly gaieties are allowed to disturb. It is then the sacred duty of the survivors to visit the graves of their loved ones

in the churchyard, to deck them with flowers and lights, and to utter a devout prayer—a pious custom with which in cities like Paris and Vienna even the gay and frivolous comply for the sake of appearance, if not to satisfy an impulse of the heart/¹ ²

¹ A. J. Binterim, *op. tit. v. I*, pp. was celebrated at Rome. But the 487 *sqq.*; J. J. Herzog und G. F. date of this particular Martyrology is disputed. See A. J. Binterim, *op. cit.* S. Cheetham, *Dictionary of Christian Antiquities*, i. 57. In the last of these ² J. J. Herzog und G. F. Plitt, works a passage from the *Martyrologi-um op. cit. i. 304.* A similar attempt to *Romanum Vetus* is quoted which reform religion by diverting the devotion states that a feast of Saints (*Festimtas* of the people from the spirits of their *Sanctorum*) on the first of November dead appears to have been made in